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THE WORLD'S HOPE

*The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21*

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## RESTITUTION OF ALL THINGS.

(*Continued.*)

### Personal Restoration.

WHAT has been said refers mainly to the restoration of Israel and the Church of Christ, and involves the bringing in of the kingdom of God. What we call "Personal Restoration" might be called the restoration of the world. Israel is a nation. The Church is also called a nation, formed by an election out of all other nations. Fundamentally, the world means the whole race —all individuals,—"God so loved the world,"—but when people become Christians they are said to be chosen out of the world. But the world itself is to be saved.—1. John iv. 14.

Believing that all are to be restored, there are three things to be considered: (1) the fact; (2) the order; (3) the condition. From our point of view, what was secured by the death and resurrection of Christ is the key of all hope for mankind.

First, as to the *fact*, we have seen that Jesus said Elias will come and "restore all things;" that Peter tells us that all the holy prophets foretold "the restitution of all things;" and that in the Bible men are called "things." Intelligent beings are the main objects of the work of Christ; lesser things are incidental and for their good.

Restitution implies that there has been a loss. To restore is to make good the loss, or to recover. Many think that restitution only means giving back to man certain *conditions* that he has lost—nothing more. But man has not merely lost something that is to be restored *to* him; but man himself is lost, and is to be restored; and what the restored man's condition will be depends on the will and purpose of God. Our Lord's mission is not merely to restore lost conditions, but to seek and save lost men, of whom Zaccheus was an example.—Luke xix. 10. The Lord will have his own way; nothing can hinder him; but it seems to us clearly revealed that the restored man will not have a reincarnation, or the mortal animal life, but the higher life which Christ gives.

We think man's loss is included

in the term death, and restitution in resurrection. Life, death and resurrection are the three conditions of mankind. The resurrection of all is the restoration of all, whatever their condition may be. Paul states the broad fact: "As in Adam *all* die, even so in Christ shall *all* be made alive. Every man in his own order."—1. Cor xv. 22, 23. This statement is as broad for the restoration as for death. The remedy is as great as the need. It appears evident that all destruction of human life in the past, or foretold by the prophets, is simply carrying out the death "in Adam," the earthly man, and cannot stand in the way of the life-giving work of Christ. All death for man is "Adamic death." There is no personal death in Christ. We see the same truth as to universal life in John v. 28, 29. All—both the good and the evil—shall come forth; and whatever the result may be, it teaches the universality of the resurrection. In the words of Jesus and Paul, the expression, "the dead," means *all* the dead. Paul, before Felix, declared it to be his "hope" "that there shall be a resurrection of the dead, both of the just and the unjust."—Acts xxiv. 15. To be a "hope," it must be something desirable. And in Romans v. 12–19, the justification to life is made as broad as the condemnation to death. In Daniel xii. 2, the resurrection of both classes is mentioned. Instead of "many," it should doubtless be "*the* many," —*all*,—as the revised version renders the above passage in Romans.

By type (as in the jubilee), symbol or plain statement, God has spoken of this truth of universal restitution. Jesus confuted the Sadducees, who believed Moses, but not the other prophets, by shewing that even Moses taught this truth at the bush. Jesus asserted the great truth: "He is not the God of the dead [as the Sadducees thought of death] but of the living; for ALL live unto him."—(every man in his own order.—1. Cor. xv. 23).—Luke xx. 37, 38.

The book of Job seems to teach the same truth, not only by allegory, but by plain statement.—Job xix. 25, 26. When he said: "I know that *my* Redeemer liveth," it no doubt included all whom he allegorically represented; and it was fulfilled in himself, typically, after his dark experience was past. He saw God.—xlii. 5. In Isaiah xxvi. 19, we read: "Thy dead men shall live, together with my dead body shall they arise. * * the earth shall cast out her dead." "He will swallow up death in victory."—xxv. 8. No idea of failure! "I will ransom them from the power of the grave; I will redeem them from death; O death! I will be thy plagues; O grave [sheol]! I will be thy destruction."—Hosea xiii. 14. What words could more clearly express the hope of future life for all, with no death to follow?

Some limit all such Scriptures to Israel; but the redemption in Christ which secures the restoration of one class must secure it for all, seeing that "He gave himself a ransom for all." Hence Sodom and Samaria, as well as Israel, shall be restored. —Ezek. xvi. 55. The destruction of Sodom, and its cause, are mentioned in verses 49, 50; and of them no



remnant was left (Rom. ix. 27–29); so whatever might be true of others, their restoration must be from death. Jesus showed that it shall be more tolerable for Sodom in the day of judgment than for those who sinned against greater light.—Matt. xi. 24. Our Lord's words are not consistent with either the idea of their hopeless death or their being in a state of unmitigated suffering.

It seems probable that the three nations—Israel, Sodom and Samaria—are used to represent all mankind, and that therefore their restoration teaches the restoration of all, and their coming into a reconciled state. Three is one of the sacred numbers, and represents all. Nearly all Christians see that Israel as a nation represents the Church of Christ, whose judgment begins in this life.—1. Pet. iv. 17. Then the world,—two classes, the living and the dead,—are to be judged in the future, and given to Christ—the judgment being unto victory. Then it seems that Sodom, a dead nation, represents all the dead world, and Samaria, a living nation, represents all the living world. And we are told that these two nations are to be given to Israel for daughters by the new covenant.—Ezek. xvi. 61. With this view, these three nations restored represent the Church and all mankind restored and blessed. If not so, why should they be separated from all other nations in God's picture of the future?

Let us now look at the *order* of the personal restoration, or resurrection. We need hardly try to prove that "God in Christ" is the Restorer. Whatever, according to the Old Testament, God is to do, Christ does, according to the New Testament. That is, God does his work "through Jesus Christ." God is the Saviour (Isa. xlv. 21, 22), but Christ is the Saviour.—Matt. i. 21; Acts iv. 12. God is the Judge of all (Heb. xii. 23), but Christ will judge the world.—Acts xvii. 31; 2. Tim. iv. 1. God quickeneth the dead (Rom. iv. 17), but they shall hear the voice of the Son of God, and live.—John v. 25–28. Christ is the living embodiment of the fullness of God, and therefore represents him in his love and work.

It seems important here to understand also the representative character of Christ as "the Second Man," made from the woman to represent the race for regeneration, as the first Adam was made from mother earth to represent the race for generation. Because of his representative character—his Headship—Christ was not merely God in man, but God in mankind. Because of this the sin of the world could be laid on him, borne to the tree, and destroyed. The divine took on the human to save the world.—John iii. 17. What was done in him for the world is the gospel, and it will be carried out in them, by the Spirit, in due time and order. What was done in him was the gospel at the root, and the work carried out in the race is the gospel at the top. They are related to each other as the acorn and the oak. The divine Deliverer and the human deliverance were first seen and wrought out in the Person of Christ. Next in order, and by his power, the same things are done in his body—the Church. Then, through the Church, he will work

deliverance for the whole world. "Elias [Elijah] will restore all things." We believe that Elijah is a type of Christ and his saints.—See "Elijah and Elisha," in DAY DAWN.

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming;" and the rest later—death being the last enemy destroyed.—1. Cor. xv. 22–26. Observe that what was first done in Adam, is ever in process of execution in mankind. The same principle is seen in the recovery. Neither the dying nor the rising is instantaneous. When Christ rose personally, the resurrection of all was secured; and those who believe in this age are counted as "risen with Christ."—Rom. vi. 11; Col. iii. 1. They are begotten of God, and so the life process is begun, but it is not complete until they are born of the Spirit, as he was.—Col. i. 18. When Christ was raised, that was restoration; and when the saints are raised, that is restoration; and when in the life process, it is counted to them. So in this sense the restoration has been in process through the gospel age. It is evident that whoever has been quickened has been restored.—Eph. ii. 1.

Whoever appreciates what has been said, and can see that the Church is an exception to the rule, as to time, will understand why "the times of the restitution" do not begin until the return of Christ. The great Restorer—Christ with his saints—is not ready for the work for the world till then. Those who object to *any* restoring before "the times" for the world begin, might object with as good a reason to Adam and Eve—who represent Christ and the Church—having life before they could give it to the world. The order in the first development of the race is a foregleam of the order in the restoration.

As to when the nations that have died will be judged and blessed, there are two views among those who believe in the coming victory. Some think the work will all be done in the millennium; but others think they see good reasons for believing that in the millennium, the Lord will deal only with men who have never died, as in the gospel age, and that the resurrection and judgment of the world will not be due till after the thousand years.—Rev. xx. 5. Some who hold to the first view assume that this passage is an interpolation. But many critics believe it to be genuine. The revised version has it, and suggests no doubt.

There is no other Scripture that gives a "thousand years" between the "first" and later resurrections, but there is an intimation of "many days."—Isa. xxiv. 22. In the context it appears that the fall of the kings is in the wrath connected with the Lord's coming: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. It is claimed that the "many days" refers to the thousand years, and that this harmonizes with Revelation xx. 5. This seems to be confirmed by reference to the scene of vengeance mentioned in 2. Thess. i. 6–10. Not only the disobedient, but also the ignorant, "shall be punished with age-lasting destruction from the presence of the Lord and the glory of the power."



Even if the "second death" were to be final and hopeless, as many claim, still this "everlasting destruction" cannot be that death, nor the final disposition of the ignorant masses; for, as seen above, the kings that fall are to be "visited," whether the visit be one of wrath or mercy. And we are clearly shown that God in his love and wisdom has planned to bring all mankind "to the knowledge of the truth," and to this end *saves* them (1. Tim. ii. 4–6), hence the destruction of these ignorant ones cannot be final and hopeless.

There is no more reason to regard the destruction attending this change as final, than that the destruction of the Antediluvians, the Sodomites, the many nations of Bible history, and the inhabitants of Jerusalem were final. All these suffered what has been called the "Adamic death." They were cut off for an age, or ages; and the same Greek word, "aionios," is applied by Jude to the Sodomites, and rendered "eternal," that is elsewhere translated "everlasting;" but we have seen that the Sodomites are to be restored and blessed.

The judgment scene of Matthew xxv. 31–46, may be closely related to that of 2. Thessalonians, at which we have been looking. It cannot include the judgment of the Church because they learn to judge themselves in the gospel age, and appear with Christ in his glory when he comes to begin that judgment. There is no evidence that it refers to any of the dead, but only to the living "nations," and the punishment of the "goats," if it be death, will be the natural death, like the rest.

"The dispensation of the fullness of the times," (Eph. i. 10), may be the millennium, as it fills God's week of thousands; and the gathering of that time does not seem to refer to the dead, or those "under the earth;" but in Philippians ii. 10, 11, "the things under the earth are included among those bowing to the name of Jesus, and owning him Lord, to the glory of God the Father. This must include all destroyed either before or during the thousand years' reign.

But there are some Scriptures that appear to show that the judgment of the dead as well as the living will take place in the millennium, or "at his appearing and kingdom." They are said to be wakened to judgment, and the waking "hour" (John v. 28) may be the first hour (twenty-fourth part) of the seventh thousand years. From 1873 where, according to the Chronology, the seventh thousand years began, this hour reaches just a little beyond the end of "The Times of the Gentiles." And if "the rest of the dead" should sleep past that time (which brings great wrath and trouble on Babylon and the nations—Rev. xviii. 10, 17), and then be awakened, it would seem to be an answer to the prayer of one of old: "Oh! that thou wouldest hide me in the grave [sheol, the death state] until thy wrath be past, that thou wouldest appoint me a set time and remember me."—Job xiv. 13. The end of this "hour" of wrath may be the "set time" for the "change" to come.

But does not such a view contradict Revelatlon xx. 5? Well, does it necessarily? Just remember that while men are wakened to judgment, their resurrection has not yet taken place. That is by, or the result of judgment. Waking is momentary, but the resurrection is the climax of the life process—the birth. So, though the judgment of the dead might go on during the thousand years, still in the full and complete sense, or independently, they will not LIVE until the thousand years (of judgment) be finished. They do not live "again,"—that word is in italics. In this sense, they never lived before—that is, the Christ life.

But, in either case, no destruction of man is final, as all are to be made alive in Christ, whatever the Lord's time and way may be. And as the destruction of death is the destruction of the "last enemy," none thus made alive can longer be enemies.

(*To be continued.*)

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## NOTES ON SUNDAY-SCHOOL LESSONS.

### Hezekiah's Great Passover.—2. Chron. xxx. 13-27.

**(Lesson for June 11.)**

GOLDEN TEXT.—"Man looketh on the outward appearance, but the Lord looketh on the heart."—1. Sam. xvi. 7.

INTRODUCTION.—On April 23d our lesson was about Joash repairing the temple. Between him and Hezekiah were four kings in Jerusalem—whose reign covered 113 years. Amaziah's reign was mainly good, but at last he failed. Uzziah reigned well as long as the prophet Zechariah lived. Jotham followed the good ways of Uzziah, but the people did corruptly. The reign of Ahaz was bad, and Judah was brought low because of his wickedness; and he was dishonored by not being buried among the kings. Hezekiah—the good son of a bad father—reigned 29 years. In his first year he opened the temple, and restored the service of God. Under his influence the Levites sanctified themselves, cleansed the temple, and all things were set in order.—Chap. xxix.

Other things being set in order, invitations were sent to all Israel and Judah to come to Jerusalem and join in the observance of the passover in the second month, the change from the first to the second being legal in certain cases.—Num. ix. 10, 11. Since the division of the nation, this service had been neglected. Some to whom the letters were sent mocked and scorned the matter, but many humbled themselves and came.—See verses 1–12.

I. THE GREAT REVIVAL.—Vs. 13–22. A large congregation gathered at Jerusalem to keep the feast of unleavened bread. It was a union meeting. The first thing done was to destroy the altars for idol worship, casting them into the brook Kidron. Then they killed the passover—just a month late. The priests and the Levites, ashamed of their long neglect of duty, sanctified themselves, brought the burnt-offerings into the temple, sprinkled the blood,



and did what they could under the circumstances to keep the law. But many of the people were not sanctified, and the Levites killed the passovers for them (instead of each head of a family killing his own), and they ate the passover; and, where the heart was right, in answer to Hezekiah's prayer, the Lord forgave those who were not cleansed according to the law, and healed them.

And the children of Israel, who were present, kept the feast for seven days with great gladness, and the Levites and the priests praised the Lord with song and loud instruments. And the king spoke comfortably (to the heart) to all the Levites who taught the good word of the Lord; and through the whole feast of seven days, they offered peace-offerings, and confessed their sins to the Lord God of their fathers.

II. THE TIME EXTENDED.—Vs. 23–27. They were having such a happy time together serving the Lord that all the people counselled together, and continued the convention seven more days with gladness. To add to the joy and success of the occasion, the king and his princes gave to the people 2,000 bullocks and 17,000 sheep—probably partly for sacrifice and partly for food. And there was quite a revival among the priests, and they sanctified themselves for their work. And all the congregation of Judah, and Israel, the priests and Levites, and the strangers among them, rejoiced. There had never been such a time of joy in Jerusalem since the days of Solomon. The last verse seems to describe a time of benediction, when the priests arose and blessed the people, and offered prayer that was heard, and that ascended to the habitation of God, even to heaven.

Hezekiah was seeking the old paths, and seemed anxious to unite the divided nation. The movement was noble, earnest and hopeful. And, for the time, it was successful. It reminds us of the prayer of our Lord, in John xvii. 20, 21, that all who believe on him through the apostles' word, should be one, that the world might be led to believe on him. This prayer will be answered.

### The Downfall of Samaria.—2. Kings xvii. 1-14.

**(Lesson for June 18.)**

GOLDEN TEXT.—"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. xxix. 1.

INTRODUCTION.—After the death of Elisha, Israel had a time of great material prosperity, but it was a time of moral declension. They had a continuous line of wicked kings to the end. Jeroboam II. succeeded Jehoash. He was followed by his drunken son Zachariah, who was assassinated when he had reigned six months. Of the five later kings, only one died a natural death, three being assassinated, and the last one (Hoshea) carried into captivity.

Assyria was an ancient country of Asia. Its capital was Nineveh, on the Tigris, about 600 miles northeast of Jerusalem. Assyrian inscriptions show that as early as the reign of Jehu, Shalmaneser II. (also called Shalman) the King of Assyria, levied tribute on Israel. About a century later Tiglath-pileser, one of the greatest Assyrian conquerors, swept over the land, and to save his kingdom from destruction, the king of Israel agreed to pay heavy tribute to Assyria.

I. ISRAEL SUBJECT TO ASSYRIA.—Vs. 1–6. Hosea was made governor of Israel by the king of Assyria. He began to reign in the twelfth year of Ahaz, king of Judah, and reigned about nine years. He did evil in the sight of the Lord—probably in not directly opposing the prevailing idolatry—but he was not as bad as the preceding kings of Israel. For some reason (perhaps a rebellion) Shalmaneser came against him, and Hosea became his servant, and brought him presents; but the king

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Peck, Mich., June 24, at 7:30 p. m. and on June 25, at 10:00 a. m.

Yale, Mich., June 25, at 3:00 and 7:30 p.m.

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(*Continued from page 167.*)

of Assyria found him untrue to him, because of his relations with So, the king of Egypt, and shut him up and bound him in prison. Then the king of Assyria besieged Samaria three years—which shows that it was strong for defence. From Amos vi. 9–14 we may learn something of the horrors of that siege. It was in Hoshea's ninth year that Samaria was taken, and Israel carried into captivity. On a tablet discovered in Nineveh is found the general's account of the affair:—

"I besieged the city of Samaria, and took it. I carried off 27,280 of the citizens. I chose fifty chariots for myself from the whole number taken. All the other property of the people of the town I left for my servants to take. I appointed resident officers over them, and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the same tribute on them which I require from the Assyrians."

Many of the people were placed in Halah and Habor, the northern districts of Assyria, and in the far east cities of the Medes; but many of the common people were left in the land. These mingled with the foreigners which were brought in and became the Samaritans, and their religion was partly Jewish and partly heathen. Many of Israel lost their nationality by intermarriage with the other nations; but representatives of all the tribes (twelve) returned to Jerusalem (Ezra ii. 70; vi. 17), and formed the nation which our Lord called "the house of Israel," and James called "the twelve tribes."—Matt. x. 6; Jas. i. 1.

II. THE CAUSES OF ISRAEL'S FALL. Vs. 7–14. Here is a statement of the conditions that led to their captivity. They had sinned against Jehovah. He had made them a nation, brought them out of bondage, driven out their enemies before them, and had given them all the good they had. But they seemed to forget him. They disregarded his laws and did like the nations he had cast out. They were hypocritical—doing secretly what they knew was not right. This was specially manifest in their idolatry—pretending it was for the worship of Jehovah. They set up images (representing some idol), and groves, in every high hill, and every green tree. All this was positively forbidden.—Deut. iv. 14–19. Their idolatry led to licentiousness and other sins. They worshipped the creation, but not the Creator. They gave no heed to the warning of the Lord's prophets, but "hardened their necks,"—a figure drawn from stubborn oxen in the yoke, determined to go their own way.

In the following verses we learn that one of their great sins was causing their sons and daughters to pass through the fire. And the Lord was very angry (greatly displeased) with them, and no wonder that he removed them, leaving only the two tribes for the time. Their case seemed hopeless. Their probation under the law had a limit, and its death penalty was illustrated by their captivity.

A little later Judah and Benjamin followed into captivity. All seemed lost. But Judah and Israel were to be restored and become one.—Hosea i. 10, 11. Restoration was to follow the destruction. The Lord says: "O Israel, thou hast destroyed thyself; but in me is thine help."—Hosea xiii. 9.

This is an illustration of God's plan for mankind. His way with the nation is his way with the individual. The national captivity and restoration foregleamed the death and resurrection of the race. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The penalty of sin is certain, but it is not final and hopeless; for the Lord has

said he will redeem the captives and destroy death and hell—the death state. Hosea xiii. 14. All this has been done and made sure in the personal work of Christ.

## LAW AND GRACE.

IN John i. 17 we read: "The law was given by Moses, but grace and truth came by Jesus Christ." This subject has to do with the relation between the work of Moses and the work of Christ—the shadow and the substance, type and antitype, letter and spirit, the slave and the son, the two houses of Israel, the Jewish and Gospel dispensations. The cross is the turning-point between them. Moses was faithful as a servant over the house of servants, for a testimony (or type); and Christ was faithful as a Son over the house of sons; "whose house are we."—Heb. iii. 5, 6. And the law pertained (dispensationally) to the house of servants, and grace (or the gospel) to the house of sons.

It is important to know that these two dispensations are representative in their character. Some are led into confusion by not applying this principle. We need not suppose that nothing of the spiritual or son element existed in or before the Jewish age; nor that there is nothing of the natural or servant element in or after the Gospel age. Some, because of such a false supposition, have been led to think that Moses, who suffered affliction with the people of God, rather than to enjoy the pleasures of sin, and who counted the reproach of Christ greater riches than the treasures of Egypt; and Abraham, the great Old Testament example of faith and sacrifice (Rom. iv. 11–25; Gal. iii. 5–29; Heb. xi. 17–27); and all the other ancient worthies, will never have any part in the divine nature and glory of Christ, simply because they lived and died before the Gospel age, though it is for just such faithfulness, suffering and reproach-bearing that a share in the highest glories of the heavenly kingdom are promised in the New Testament. On the strength of a similar supposition, (coupled with the idea that the dispensation of sons ended in 1881, it has been claimed by some that none who have accepted Christ since that time, or who may hereafter accept him, can ever be partakers of the divine nature or enter the heavenly kingdom.

We think this idea arises from a partial misapplication of "The Two Dispensation" argument, given in DAY DAWN. We do not think there is any Bible reason for thinking that in any sense the Gospel dispensation ended in 1881. But, even if it did, we would say: If only those who became sons in the Gospel age can ever be sons, then, on the same principle, only those who became servants during the Jewish age can ever be servants. But those of whom we speak, believe that Jews born in the Gospel age are included in the Jewish nation, as well as those who lived in the Jewish age. Then, on the same principle, why may not those who become Christians after the Gospel age, be entitled to the blessings of divine sonship as well as those who became Christians before?

Let this be understood. Because the Lord arranged a dispensation of servants, which ended at the cross, to be a shadow of a dispensation of sons to follow it, it does not prove that none can afterward be added to either part of that system. Those who claim that the ending of the Gospel dispensation involves the completeness of the house of sons, so that no more can be added to it, should, to be consistent, claim that the ending of the Jewish dispensation involved the completeness, as to numbers, of the house of servants. The completeness, or perfection, of a *system* is not the same as completeness as to numbers. In fact, the more complete a system is, the more effective it becomes in adding to its number. So the apostle



says: "The *whole body* fitly joined together and compacted by that which every joint supplieth, * * *maketh increase* of the body, etc."—Eph. iv. 16. It is complete, and yet it grows. Then to be complete as a *system* does not mean complete in numbers.

The great reason, apparently, for the arrangement of the Jewish and Gospel dispensations, as first and second, equal in length and other respects, with the Cross as the turning-point, is to illustrate the relation of the natural and the spiritual in God's plan. The things of the Jewish age were shadows of the things of the Gospel age. The letter of the law pertained to what preceded the cross, and grace is the basis of what follows it. The spirit, or righteousness, of the law is important in all ages, and is fulfilled in those who walk in the Spirit.—Rom. viii. 4.

The law is related to the natural, and grace to the spiritual. Adam and Jesus (when he was born of the Spirit) have the same relation to each other: "First that which is natural, and afterward that which is spiritual."—1. Cor. xv. 46. What is thus said of the two Adams, the two Heads, is also said of the race, on the two planes. The origin of the first is earthly and animal; the second is heavenly and spiritual. "The first man is of the earth, earthly; the second man is [the Lord] from heaven." "There is a natural body, and there is a spiritual body. And so it is written, The first man, Adam, was made a living soul [animal person]; the last Adam was made a quickening [life-giving] Spirit."

The law of descent requires a following, and so it is written: "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Paul speaks of the earthly as "flesh and blood," and says it cannot inherit the kingdom of God; and as Christ and his followers do inherit the kingdom of God, it follows that "the image of the heavenly" is not "flesh and blood."—1. Cor. xv. 44–50.

Because Adam and Christ are representatives of the race on opposite planes, it follows that Adam in the broadest sense means the whole race of man in the flesh, or in the animal nature; and the Second Adam in the same broad sense means all the race of man in the higher nature. In both, the nature is derived from the head; and as all die in Adam, so all shall be made alive in Christ.—1. Cor. xv. 22, 23. As the resurrection was the point at which Christ—the Head—was "born from the dead," (Col. i. 18), and fully entered the Second Adam state, having been "made perfect through suffering," (Heb. ii. 10, 18; v. 8, 9), we see why his death and resurrection was made the turning-point in the history of the race, and that then he was the beginning of the new creation, and the key of hope for all mankind.—Rev. i. 18.

Christ in his earthly life was "under the law," (Gal. iv. 4), even as Adam was under law. The great difference between them was that "*God* was in Christ," as he was not in Adam; hence Adam yielded to the tempter, but Christ conquered him, and cast him out. The Lord designed the weakness of the flesh, and so made man subject to vanity, but in hope.—Rom. viii. 20. He also designed the victory of Christ, as the highest expression of his love for mankind; hence though God sent his Son "in the likeness of sinful flesh," (Rom. viii. 3), and therefore subject to temptation, yet he sinned not.—Heb. iv. 15.

He had the Spirit without measure (John iii. 34), and was able to obey the law, (though he "suffered being tempted"—Heb. ii. 18), and so gained life. The law which was "ordained to life," the mere natural man has always

"found to be unto death," (Rom. vii. 10); but "The grace of God that bringeth salvation to all men hath appeared" in Christ, and so made righteousness for man a fact in him.

The result of the perfect obedience of Christ, and his victory in temptation, was being made perfect through suffering. His divine nature could not be *made* perfect, for it *was* perfect, but it could perfect his humanity, and bring it into harmony with the divine. This is the reconciliation—the At-one-ment,—and it was finished in Him (as the Head of all) when he died out of earthly conditions, and rose to the right hand of power. This work done *for* all in Christ, will be applied practically *in* all, by the Spirit through which he conquered, just as what Adam did at first is carried out in the dead condition of all. If what was done in Christ (Dan. ix. 24) should never be carried out in those for whom he died and rose, then his work was vain. But it was not in vain, for he said: "I will draw all unto myself."—John xii. 32, R. V. Christ not only succeeded, but he succeeded for the whole world. And by the Spirit sent forth, as an evidence of his victory, he has been drawing men to himself; and he will continue until he shall have reconciled all the world.—2. Cor. v. 19; Col. i. 20. When men are reconciled, they are no longer enemies, but friends. Then God shall be all in all.—1. Cor. xv. 28.

In an important sense, the two dispensations,—law and grace,—with the cross between them, have an application in each person. The law shows what is right, reveals sin, and shows man his needs; then, "by the grace of God," man learns to die to sin and live unto God. "The goodness of God leads men to repentance." The death and resurrection are symbolized by baptism. In Paul's statement of the relation of the symbols and the reality (Rom. vi.), he says: "In that he died he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Vs. 10, 11. From this it will be seen that there is a passing from death unto life, from the old dispensation to the new, in the individual experience of each one, as well as in Christ our Head. God in Christ, and he in us, and in due time in all mankind, is the secret of the world's hope.

"Do we then make void the law through faith? God forbid: yea, we establish the law."—Rom. iii. 31. As sin is the transgression of the law, to save men from sin is to bring them into harmony with God and his perfect law of right and love. Some think it is dangerous to proclaim such a complete victory of God in Christ. But those who appreciate God's love as revealed in Christ and his plan, love him, and this makes obedience easy. And those who do not appreciate the truth now, will appreciate it hereafter. "All shall know the Lord," and love him.

## MRS. AMANDA M. DAVIS.

ON April 13, 1911, God saw fit to call Mrs. Davis to her rest. She died at the home of her daughter, Mrs. Biggerstaff, Dodds, Texas. Her maiden name was Amanda Reasons. She was born in Montgomery County, Tenn., Feb. 27, 1829, married Thomas E. Davis May 6, 1847, united with the Church of Christ June 7, 1849, and died at the age of 82 years, 1 month and 17 days.

After their marriage they moved to Clinton, Ill., in 1868, and to Texas in 1871. They had five children. Three sons and one daughter survive her, her husband and one daughter having passed away years ago. Almost a year ago she had a fall, sustaining injuries from which she never recovered. She had always lived an active life, and bore her sufferings with remarkable fortitude. In December she began to suffer more, and gradually sank till the end.

She possessed a strong personality, and all the strength of her nature was for God and right. She had a great many friends. We thank God for her sunshiny life. She was optimistic in her character, always looking on the bright side of everything. She had faced troubles and afflictions with great Christian fortitude. She was kind to all, and was loved by all who knew her.

The writer has been acquainted with her nineteen years, and for several years very intimately; and am proud to testify of her Christian virtues. She was never better pleased than when conversing on Bible subjects. It was she that put the HOPE first into my hands, and I thank God for the act. I have been a subscriber ever since.

She had a kind word for all, and was ever willing to extend the hand of fellowship to every true Christian, regardless of denominational differences. She anticipated her going, and expressed herself as ready when the Lord would call, regretting only to leave those she so tenderly loved. Such a life and death prove the reality of the Christian religion. Her race is run. She is gone, but not forgotten. Cheer up, sad hearts. You know your mother is safe in Jesus' keeping; and the same Christ who sustained her in this tempestuous life, and was with her when she laid her armor down to pass beyond the shadows, will guide your feet all the way till the shadows are past, and you shall meet to part no more. "Just a little while; O it won't be long." By the grace of God we expect to meet her in the sweet by and by. A good mother and a zealous Christian has gone to her reward, but her influence remains. —Written by a loving friend, Mrs. J. D. Bailey.

☞Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.



## MARITAL DUTIES.

QUESTION 29.—A friend of mine, who reads the HOPE, has expressed a desire to see the following question asked and answered: What explanations can be offered on Col. iii. 18, or 1. Pet. iii. 1?

Now I have asked the question, I take the liberty of answering it in my way. First, we all know that the happy marriage relation is one in which both bear and forbear, though it must be conceded the world over that it seems to be woman's lot to bear and forbear about 100 per cent. Neither Paul nor Peter ever intended such a one-sided interpretation, and our Heavenly Father does not sanction such a state. He never intended a man to efface himself for the whims of an unreasonable woman, nor for a woman to shrink out of existence to please a man. Men have their lives to live, and women have theirs to live, and although joined in matrimony, their lives do not always reach in the same direction.

For instance, a man may be endued with the spirit of Evangelism; but his wife is very domestic and prefers to have him stay at home. But she has no right to hinder his work. If she has the right spirit she will not seek to. A woman may be spiritually minded, and enjoy nothing so well as Christian worship, while her husband does not care for it at all. Now if husband, father or brother objects to the woman of his household attending divine worship, nine women out of every ten—I mean conscientious Christian women—will stay at home under the mistaken idea that it is Christian sacrifice. But it is not. It is a feeble attempt to conciliate the dominant masculine mind.

Bear and forbear. Live your own lives, as God intended you should, without infringing upon the rights of others. Live for Christ, and so help the other to avoid extreme selfishness. Please all who are interested answer.—Ermina Stray.

REMARKS.—I am asked to express my opinion on this topic; but it is easier to give an opinion how people should treat each other than to explain the Scriptures. But it may be these Scriptures do not need explaining. It seems clear that both Paul and Peter were writing about the relation of husbands and wives who were both Christians; and no Christian husband would forbid his wife from attending divine worship.

It is evident that both these apostles taught that the husband is the head of the wife. Paul makes it emphatic. "The husband is the head of the wife, even as Christ is the head of the church."—Eph. v. 23. But he not only says: "Wives, submit yourselves unto your own husbands;" but also: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Vs. 22–25. That seems to put another color on it. If a husband does not love his wife, according to Paul she is not bound to submit to him.

In Colossians iii. he not only says: "Wives, submit yourselves unto your own husbands," but adds: "as it is *fit* in the Lord." And farther says: "Husbands, love your wives, and be not bitter against them." He also says: "Children, obey your parents in all things," but adds: "Fathers, provoke not your children to anger, lest they be discouraged." It does not seem difficult to imagine cases, even in the light of the apostle's teaching, where children would be justified in *not* obeying an unreasonable parent, or where the wife would be justified in saying: "We ought to obey God rather than man." But this does not set aside the divinely appointed relation of husband, wife and children, as the shadow of his great plan, Christ, the church, and afterward the world.—EDITOR.

☞ The bound volumes of the HOPE for 1910 have been sent to all who ordered them. We still have a few on hand. Price $1.15.

## EXTRACTS FROM LETTERS.

### Times of the Gentiles.

DEAR BRO. PATON:—I have just finished the second perusal of PERFECT DAY, and desire to express my appreciation of its valuable truths presented in the usual clear style. I especially admire the Christian spirit you show when you discuss views which differ from yours. There is no one subject brought forward which has not been made clearer to me by your presentation.

Though not of vital importance, I wish to refer to the date you accept as the beginning of the "Times of the Gentiles," 606 B. C. I remember that in my school days 536 B. C. was given as the date of the conquest of Cyrus of Babylon, and that would bring the date of the beginning of the Babylonian Rule to the above date. It seems that later researches have modified this. Dr. John B. Davis, in his Bible Dictionary, gives 587 B. C. as the date of the destruction of Jerusalem and captives caried to Babylon five years later, and all the reference books in my possession give the year 538 B. C. as the beginning of the Persian rule over the Jewish nation. Under Johoiakim the nation was made subject to Nebuchadnezzar in 605 B. C. according to Davis, which would rightly be the beginning of the Gentile rule. All this proves to my mind, that the Lord does not intend us to know the exact time for the future events, but he has given us enough light that we may mark the signs of the times, and that is sufficient.

The widely felt movement in 1844 was surely providentially permitted, and may be a fulfillment of Matt. xxv., as you suggest, but it also is a warning against a dogmatic presentation of time expositions; so I am glad you avoid doing so.

On page 38 you make a startling statement, when you present Nebuchadnezzar's seven times among the beasts as typifying the "Times of the Gentiles." How can he represent the nation of Israel, when he was "the head of gold," of the great image denoting Gentile rule? Perhaps you mean that his experience is to show that though he was the head of gold of the image, which appeared as a man to men, yet in God's sight it was of a much lower nature, typified in other Scripture by "beasts." Am I getting at your meaning?

Your definition of evil as the low condition or principle, which tempts to sin appeals to my mind and that in this sense evil must have its place in the earthly state forever, so that character may be formed. When the Christ reign shall be more fully inaugurated the restraint of evil will bring about a more favorable environment for the education of the youth of the earth and in time, as you also forecast, heredity will help to bring more and more "well-born" children into the world. All the God-given forces and means for the emancipation of man from the reign of sin and temptation will be in operation in the future as in the past only more potently. It is right therefore that we acknowledge the good in all the efforts being made to improve conditions of existence and I am glad you call our attention to these happy evidences of the workings of the Christ spirit.

I have several persons in mind, who I think would enjoy reading THE PERFECT DAY, and I enclose $2 to pay for as many as you can send for this amount. Gratefully yours, L. H.

REMARKS.—I have not felt the necessity of looking up the "later researches" on the subject of the first year of Cyrus, or the beginning of the captivity, or, rather, the beginning of the seventy years of the desolation of Jerusalem. I believe the first was 536 B. C. and therefore that the other was 606 B. C. at the eleventh year of Zedekiah's reign.—2. Chron. xxxvi. 11–21. If Dr. Davis is right, that the nation was made subject to Nebuchadnezzar in 605 B. C., that would make only one year of difference, making the 2520 years of Gentile rule reach to the Spring of 1916, instead of 1915. But those who are familiar with the several time prophecies given in DAY DAWN, will see that even a change of one year introduces a discord into the argument based on "The Two Dispensations." It took Israel thirty-seven years to fall, (from 33 to 70 A. D.) and the corresponding thirty-seven years for their rise reach from 1878 to 1915. Of course, believing a thing will not make it so, and we would not be over-positive. Please read the last chapter in DAY DAWN.

As to the other point, I would say that "The Times of the Gentiles" application is in no way affected, whether the suspension of the kingdom given to Nebuchadnezzar, is a type of the suspension of the kingdom of Judah or not. When I have read the Book of Daniel, the "seven [short] times" of the *man* with the beasts have seemed to represent the "seven [long] times" of the *nation* under the reign of the four beasts. I do not yet know any other way to apply it.—EDITOR.

### Does Not Remunerate.

DEAR BRO. PATON:—Please find inclosed one dollar for my subscription to the HOPE for another year. I feel that this does not remunerate you for the good it has done me. I know you will be rewarded in the blessed day coming. With greeting for you and all the HOPE Family, I am yours in the faith of our King.—A. M. W., Forreston, Tex.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

## PRAYER FOR THE FLEET.

God save the fleet that sails in sun and squall,
God save the admiral, the sailormen and all;
Four Winds, be kind to them; O Sea, upon your breast,
Bear them like a mother to the harbors of the West.

It is not they that fear the seas—they fear not any foe,
Tempest or the driving gale, the breakers or the floe;
Upon the Seven Seas there is naught they quail to dare,
Yet, God of our fathers, we give them to Thy care.

These be our flesh and blood, the bone of our bone,
These be our gallant men whose strength is still our own—
Captain and crew and all, the first one to the last,
Rear admiral on the bridge, the sailor at the mast.

These be our gallant men, the flower of the world,
And never to the winds was flag so fair unfurled;
In ships they go to sea, while we sit snug and warm—
O Master of the wind and wave, keep them safe from harm.

Save them from wind and wave, save them from the deep,
From tide and the tempest that in the darkness leap;
Safe past misty headlands, and coral isles at rest,
Bring them to the welcome in the harbor of the West.

God keep them safe from harm, both of body and of soul,
And at last give them rest in the harbor of the blest.

—Selected by Mrs. Ida Greusel.

## LOOKING TOWARD JERUSALEM.

THERE is something significant in the steady growth of the Jewish colonies in Palestine. Since the great political changes in the Turkish empire, and the new Turkish Constitution, the dream of the Jewish people of a restored Hebrew commonwealth comes nearer to being within measurable distance of realization than it has been in many centuries. Zionism, though possessing little interest for the Gentile world, is still the dearest hope of the Jew. He now regards that hope, not as he formerly viewed it, as being afar off, but as well within his own definite horizon. The glorious sunrise for which he prayed so long is almost due, and hints of its approach are already reddening the Eastern skies. Jewish colonies are multiplying in the old land. There is a stream of immigration flowing toward the Holy City. These immigrants are drawn from the 3,500,000 Jews in Russia, from the 1,800,000 in Austro-Hungary, the 500,000 in Roumania, and the 150,000 in England. They are building up the ancient "waste places" and causing the once fertile valleys and plains to blossom anew. They are becoming land-owners in Bethlehem, in Nazareth, in Lydda, in Joppa, and even in the very suburbs of Jerusalem, and their numbers and holdings are steadily increasing.

There are indications that Jewish autonomy in Palestine may not be very remote. Even in free America, where the Jew is seen at his best, surrounded by advantages which he never enjoyed in other Gentile lands, this goal is being kept in sight, and the revival of Jewish nationality, the reinstitution of the Jewish State, the establishment of a great Hebrew University in the city of David and of an international court to promote the world's peace are among the questions that are occupying the minds of thoughtful members of the race, who view the future as bright with promise.—Sel.

## SOMEONE, SOME DAY.

Someone some day will stand alone,
His comrades all be gone;
And he the last of that brave band,
Be waiting for the dawn.

The marching will be over then,
The ranks no more be known,
A veteran, wearing blue or gray,
Will some day stand alone.

We cover them with flowers now,
With flowers and with tears;
For they are going one by one,
Adown the mist of years.

Your comrades join the higher ranks,
Someone, some day will go,
And Blue and Gray will never more
March in the ranks below.

Someone will know his comrades gone,
And he the last to go,
As one by one the Blue and Gray
Will fall before the foe.

And with the nation's banner draped
About his form at rest,
Someone will join the ranks upon
The hilltops of the blessed.

Refrain.

Someone some day will stand alone.
Will it be Blue or Gray?
Someone, some day will be the last one
Gently laid away.

ERMINA STRAY.